

## Four Issues Related To The Ghusl

'Aadil bin Mubaarak al-Mutayraat

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**[One]: It is not disliked to dry oneself after wudhu, nor after the ghusl** as there is no evidence to show that it is disliked, as the origin of this action is that it is permissible. As for the hadeeth of Maymoonah:

ثُمَّ أَتَيْتَهُ بِالْمَنْدِيلِ فَرَدَهُ

I gave a towel to him and he did not take it.<sup>1</sup>

This is not an evidence for it being disliked as the Prophet (sallallaahu alayhi wa sallam) at times would not do the permissible action. It could have also been due to the reason it being dirty or he preferred another one.

The refusal of this towel was an isolated incident so it cannot be used as a proof, as it is open to many angles. Allaah knows best and this is the view of al-Hasan, Ibn Sireen, ath-Thawree, Ahmad and Maalik.<sup>2</sup>

**[Two]: The ghusl is enough to cover the wudhu.** So the one who does ghusl and does not do wudhu, the two hadath<sup>3</sup> are lifted and it is permissible for him to pray due to His statement, the Most High:

يَا أَيُّهَا الَّذِينَ إِيمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَّرَى حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ  
وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَعْتَسِلُوا

"O you who believe! Approach not prayer when you are in a drunken state until you know the meaning of what you utter, nor when you are in a state of janaabah<sup>4</sup>, except when travelling on the road, till you do the ghusl." [An-Nisaa' (4):43]

Ibn Qudaamah said: The ghusl is the border between prayer and no prayer. If one did the ghusl then there is nothing to prevent one praying as the wudhu and the ghusl are acts of worship from the same origin. So the minor is contained within the major, like the 'Umrah is contained within the Hajj."<sup>5</sup>

Ibn Abdul-Barr said: If the one who does ghusl from janaabah does not do the wudhu and has washed all his body, that would be sufficient for him, as Allaah, the Most High, obligated the ghusl for the junub without the wudhu.

<sup>1</sup> Related by al-Bukhaaree (274) and Muslim (317)

<sup>2</sup> Sharhus-Sunnah (2/15), al-Mughnee (1/95), 'Aaridah al-Ahwadhee (1/70) and al-'Udah by as-Sana'aanee (1/386)

<sup>3</sup> Hadath: being in a state of ritual defilement. It is of two types: major, requiring ghusl and minor, requiring wudhu. [ed.]

<sup>4</sup> The junub is the person who is in a state of janaabah which means that he has had sexual intercourse or ejaculated mani (see ftn.18)

<sup>5</sup> Al-Mughnee (1/139)

وَإِن كُنْتُمْ جُنُبًا فَاطهِرُوا

"If you are in a state of janaabah, purify yourself." [Al-Maa'idah (5):6]

This is the consensus with no disagreement between the scholars. However, they are united upon the fact that the wudhu is recommended before the ghusl thereby taking the Messenger of Allaah (sallallaahu alayhi wa sallam) as an example, as it is an aid for the ghusl.

Al-Baghawee<sup>6</sup> said: This was the view of most of the people of knowledge and it is related from Saalim bin 'Abdullaah bin 'Umar that:

'Abdullaah bin 'Umar used to do ghusl and then wudhu. So I said to him: O father, is it sufficient just to do the ghusl? He replied: Of course, however I sometimes touch my penis and then I do wudhu.<sup>7</sup>

As for the proof for the wudhu being in the ghusl, that is in the hadeeth of Jaabir bin 'Abdullaah:

أَن وَفَدَ ثَقِيفٌ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا إِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ فَكَيْفَ بِالْغَسْلِ فَقَالَ أَمَا أَنَا فَأَفْرَغُ عَلَى رَأْسِي ثَلَاثَةً

A group from Thaqif asked the Messenger of Allaah. We live in a land which is very cold so how do we do the ghusl. He (sallallaahu alayhi wa sallam) replied: "As for me I pour water over my head three times."<sup>8</sup>

Imaam al-Bayhaqee accepted this and said in as-Sunan al-Kubraa (1/77):

'Chapter: The evidence for including the wudhu in the ghusl and the dropping of the obligation of rinsing the mouth and the nose.'

Then he brought the previous hadeeth.

Ash-Shafi'ee<sup>9</sup> said: Allaah has made the ghusl obligatory and He has not mentioned how to begin it. If a person comes and does the ghusl, that is sufficient for him and Allaah knows best how he has come with it. There is also no prescription for the amount of water in the ghusl except that he washes all of the body.<sup>10</sup>

**[Three]: It is not sufficient to have one ghusl for janaabah and menstruation, or Jumu'ah and 'Eid, or for Janaabah and Jumu'ah,** but it is necessary to do ghusl for each thing that ghusl is obligatory for. As there is evidence for each of these things alone and it is not permissible to bring these things into one ghusl.

Do you not see that if one had to make up the fasts from the month of Ramadaan, it is not permissible for him to make the intention of this fast with the

<sup>6</sup> Sharhus-Sunanah (2/13)

<sup>7</sup> Related by Maalik in al-Muwatta (1/43). Authenticated by al-Arba'oot in his notes to Sharhus-Sunanah (2/13)

<sup>8</sup> Related by Muslim (328)

<sup>9</sup> Al-Umm (1/40)

<sup>10</sup> Fathul-Baaree (1/360-361)

fast of another Ramadaan, and same with one's prayers. So making differences between these two acts of worship and the acts of ghusl has no basis.<sup>11</sup>

This is supported with what is related by 'Abdullaah bin Aboo Qataadah who said:

My father came to visit me whilst I was doing ghusl for Jum'eah. He said to me: Are you bathing for Jumu'ah or from Janaabah? I replied: From Janaaba. He said: Do another ghusl as I heard the messenger of Allaah (sallallaahu alayhi wa sallam) say: "The one who does the ghusl for Jumu'ah, will be in a state of purification until the next Jumu'ah." <sup>12</sup>

If Aboo Qataadah saw that one ghusl was sufficient in place of two ghusl, so why did he then order him with another ghusl for Jumu'ah and he would have said to him: Make the intention in your ghusl for janaabah and for jumu'ah also.<sup>13</sup>

This is the view of Aboo Qataadah al-Ansaaree, Jaabir bin Zayd, al-Hasan, Qataadah, Ibraheem an-Nakha'i, al-Hakim, Taawoos, 'Ataa, 'Amr bin Shu'ayb, az-Zuhree, Maymoon bin Mihraan, Ibn Hazm and Daawood adh-Dhaahiree.<sup>14</sup>

**[Four]: It is not obligatory to do ghusl for the madhi<sup>15</sup> and wadhi<sup>16</sup> fluid** due to the hadeeth of 'Alee:

كنت رجلا مذاء و كنت أستحيي أن أسأله النبي صلى الله عليه وسلم ل مكان ابنته فأمرت المقداد بن الأسود فسأله فقال يغسل ذكره ويتوضا

I used to be a man who used to have much discharge of madhi, but I felt shy to ask the Messenger of Allaah because of the position of his daughter and me. So I asked Miqdaad bin al-Aswad to ask him and he (sallallaahu alayhi wa sallam) said: "Wash your penis and do wudhu."<sup>17</sup>

He also said:

I asked the Prophet about madhi fluid and he (sallallaahu alayhi wa sallam) said: "Due to the madhi fluid wudhu is required and for mani<sup>18</sup> there is ghusl."<sup>19</sup>

An-Nawawee said:

The Muslims are all agreed that madhee and wadhee do not necessitate ghusl.<sup>20</sup>

<sup>11</sup> Timaam al-Minaa (126)

<sup>12</sup> Related by al-Haakim (1/272), Al-Haakim authenticated it and adh-Dhahabee agreed with him and al-Albaanee made it hasan in Timaam al-Minaa (128)

<sup>13</sup> Timaam al-Minaa (128)

<sup>14</sup> Al-Muhalla (2/42-47)

<sup>15</sup> Madhi: A thin white liquid which trickles out with sexual excitement

<sup>16</sup> It is the thin white discharge which comes after urination from the male

<sup>17</sup> Related by al-Bukhaaree (269) and Muslim (303)

<sup>18</sup> Mani (semen): It is a whitish liquid which comes out of the man with sexual excitement, containing the sperm. In the woman it is fine yellowish liquid with no eggs in it. See Lisaan al-'Arab (15/292)

<sup>19</sup> Related by Ahmad (1/109), at-Tirmidhee (114) and authenticated by al-Albaanee in Saheeh Sunan at-Tirmidhee (1/36)

<sup>20</sup> Al-Majmoo' (2/144), Fathul-Baaree (1/380) and al-'Udah by as-Sana'aanee (1/308)